Kucha by the expedition of Lii Kuang at the close of the fourth century, and labored with marked success in Ch'angan. Sometimes called the greatest translator of Buddhist texts, during nine years at Ch'angan he organized a bureau which had in it hundreds of monks and which, under his supervision, put ninety-four works into Chinese. Famous, too, is Bodhidharma, called by Chinese sources, on decidedly dubious grounds, the twenty-eighth Patriarch, or official teacher, in line from the Buddha. He is said to have come from India by way of Canton about the first half of the sixth century, to have been received with honor by Liang Wu Ti at what is now Nanking, and later to have moved to Loyang. However, the importance ascribed to him in later Buddhist writings is very probably a pious exaggeration. Not only are many of the stories told about him—such as his crossing the Yangtze on a reed—obviously unauthentic, but we have very little concerning him, even of the non-miraculous, from contemporaries or near-contemporaries.

Much of the work of the missionaries consisted in the translation of Buddhist books into Chinese—a labor in which natives shared. To no small degree, indeed, the success of Buddhism in the Middle Kingdom appears to have been due to these literary labors. Long lists of the works put into Chinese, from the Han dynasty onward, have been preserved. This voluminous literature won the respect of a people whose leaders have traditionally held the written page in high esteem.

Buddhism was further encouraged in the Middle Kingdom by the journeys to India of ardent Chinese monks who sought in the home of their religion not only inspiration but sacred books and relics as tangible aids to the faith in China. These

travellers seem to have been fairly numerous. The most famous of the period covered by this chapter was he whose religious name was Fa-hsien, Fa-hsien set out in 399 with the purpose of obtaining in India more nearly perfect copies of Buddhist sacred books than were to be found in his native land. He went by one of the caravan routes across the Tarim basin, in India visited important Buddhist centers and collected copies of the works for which he was in search, and, returning by way of Ceylon and the ocean route, landed on the north coast after an absence of fifteen years. Somewhat less distinguished was Sung-yiin, who, sent in 518 with a